

We had gone to Nagano with rather heavy hearts. Our friends at Fukushima, loath to part with us, had pictured Nagano in as black colors as possible. It was, they told us, the coldest place in Japan in winter, and it would be useless to attempt the propagation of Christianity there, in face of the opposition of the great Buddhist temple, called Zenkoji. The cold, however, was found to be much less severe than in Canada, although the frail houses, with their walls largely made of ill-fitting paper slides, made the cold rather hard to endure. The temple indeed, one of the most famous in Japan, and said to have over three hundred priests attached to it, possesses great power. The city of Nagano had originally grown up around this temple, and even to-day, by the common people, the city is called by the name of the temple. And not only does the temple own a great amount of property in that district, but the inn-keepers, merchants, coolies, and others make much profit from the thousands of pilgrims who, year by year, flock thither from all parts of Japan. Still in Nagano itself, the power of the Buddhist priests is chiefly a monied power. Their immoral lives, coupled with their ignorance and idleness have in a great measure lost them the respect of the people. Our work prospered as we had never dared to hope. Even in the first year there were eleven baptisms, all adults. In this year also, Messrs. Soga and Ushiyama were received as lay-workers. They have since then done valuable work and are now accepted candidates for Holy Orders. In December of the same year, Rev. M. Kakuzen, a Japanese who had been recently admitted in Canada to Deacon's Orders, returned to Japan, sent by the Society. This enabled us to extend our work to neighboring towns and to occupy Matsumoto, the second largest city in the province. In the autumn of 1894 the Mission was greatly strengthened by the arrival from Canada, first of Miss Paterson, who had for some time been the Dorcas secretary of the Woman's Auxiliary, and then of Rev. F. W. Kennedy and his family. After Mr. Kennedy had been a short time in Nagano he removed to Matsumoto, and the original district was divided, Nagano becoming the centre of the northern part of the province, and Matsumoto of the south. They have each its out-stations, and these out-stations have again sub-stations.

In 1895, Miss Smith, who although a Canadian Church Missionary, had been sent to work in connection with the S.P.G. Mission in Kobe, joined us in Nagano, bringing with her seven women connected with the dispensary and nurse school. Two of these were Bible women and two trained nurses. In the spring of 1896, Miss Paterson joined Mr. Kennedy in Matsumoto. In this same year also, again by

aid from the Society, Rev. J. I. Mizuno was placed upon its list of missionaries and has since been laboring in the neighboring province of Echigo, part of which had, by the General Japanese Synod meeting in Osaka in the spring of 1896, been transferred to the Canadian sphere of work.

Chiefly through assistance received from Canada we have purchased the grounds for a church and also for a parsonage for the native pastor or catechist in Nagano, and on these have been erected a church and parsonage. The church, of which we are especially proud, is, so we have been told by outside witnesses, "the prettiest and most substantial in Japan." We regret to report, however, that owing to the sudden great rise in prices of labor and materials just before the time of building, there is a debt of some \$600 on it. Moreover, land has been bought for a church at Iiyama, one of the out-stations, and on this has been erected a small Mission house where services are held and in which the catechist lives. Through the generosity of the Woman's Auxiliary in Canada, the land for a hospital has been purchased in Nagano, and there are over \$400 left to be applied to the building fund.

As to methods of work our object is to cover as much ground as possible, to bring the Gospel message to the largest number. To do this almost every member of our small company travels much. In Nagano district there are three out-stations where catechists or native clergy are stationed, but eight in which there are small congregations of converts, and each of these congregations is visited at regular intervals. Very many towns and villages are visited irregularly, and public preachings or magic lantern lectures are delivered, or classes are taught. The distribution of tracts is also very important; if possible, we should like to place a small number of good tracts in every Japanese household. Where we have Christian converts, usually the Sunday morning service and one during the week are intended for them, but except to Holy Communion, heathen are admitted to any service to which they wish to come. At least twice in every year we have a special series of public preachings. These are well advertised beforehand, generally cheap tracts or leaflets are distributed in the neighborhood, and the preachers are from other towns. These preaching services continue daily for from three to six nights. Those who give their names in or seem interested are afterwards visited in their homes. The dispensary and nurse school are very important factors in our work. These bring us in contact with very many whom we should not otherwise meet, and gain us the affection of those who seem capable of gratitude. Before our church (it has been named